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/124/ All the native terms that appear in this study are in the Tukana language, an idiom that the Yepá Bajuári Majsá phratry speaks.

I wish to express my thanks to Professor Segundo Bernal Villa for his valuable observations on the organization of the present work.

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Abbreviations Used for the Kinship Terms

f	=	father	ol	=	older
m	=	mother	yg	=	younger
so	=	son	si	=	sibling
da	=	daughter	-o-	=	of, of the /masc./, of the /fem./
br	=	brother	(M)	=	male Ego
sis	=	sister	(F)	=	female Ego
sp	=	spouse	(V)	=	vocative
			(R)	=	reference

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Kinship Terms

f	Pajké	(M-F)	(V)
f	Yeé Pajké	(M-F)	(R)
m	Maú	(M-F)	(V)
m	Yeé Pajkó	(M-F)	(R)
so	Majké	(M-F)	(V)
so	Yeé Majké	(M-F)	(R)
da	Majkó	(M-F)	(V)
da	Yeé Majkó	(M-F)	(R)
ol-br	Mamí	(M-F)	(V)
ol-br	Yeé Mamí	(M-F)	(R)
yg-br	Nijiá	(M-F)	(V)
yg-br	Yeé Kabí	(M-F)	(R)
ol-sis	Mamió	(M-F)	(V)
ol-sis	Yeé Mamió	(M-F)	(R)
yg-sis	Numió	(M-F)	(V)
yg-sis	Yeé Kabió	(M-F)	(R)
f-br	Mé	(M)	(V)

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YEPA BAJUARI MAJSA

The sibs belonging to this phratry are located on the Paca, Papurí /Papury/ and Tiquié rivers, and on the Vaupés /Uaupés/ River from the stream of Umarí to the confluence of the Vaupés River with the Río Negro. They speak the idiom traditionally known by the name of Tukano. The sibs that form this phratry can be divided into two artificial groups that correspond to patterns of kinship and are the following:

LIST "A"

(1) Yúpuri Baúro	(B)	(1)	(2) Yepára Oakajpeá	(+)	(2)
(3) Yepára Oyé	(B)		(4) Yepára Suí	(C)	(3)

1. The B in front /sic/ of the name of a sib means that this sib is at present living in Brazilian territory.

2. The + in front /sic/ of a sib means that this sib has disappeared.

3. The C in front /sic/ of a sib means that this sib is at present living in Colombian territory.

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(5) Bejsémi Kuiseré	(C)		(6) Ajúsiro Sóbaro	(B)	
(7) Suí Makúpi	(C)		(8) Ajkíto Ñetedejká	(C)	
(9) Kemáru Isiadejpuá	(+)		(10) Yúpuri Pamó	(B)	
(11) Yepára Merú	(C)		(12) Yúpuri Uajsóro Marí	(C)	
(13) Sérvi Bojsé	(C)		(14) Doétiro Mimisipé	(C)	
(15) Ajkíto Patíro	(C)		(16) Kemáru Kukú	(C)	
(17) Urémiri Sióropo Bayá	(B)		(18) Urémiri Sáraro	(C)	
(19) Parisí	(B)		(20) Yúpuri Búbera	(B)	
(21) Ajúsiro Mocí	(B)		(22) Ñajóri Dipé	(B)	
(23) Yáitoro	(C)		(24) Urémiri Sakuró	(C)	
(25) Buú Púra	(B)		(26) Suí Amoperí	(B)	
(27) Ajúsiro Túro	(B)		(28) Arú Perí	(B)	

3: Fulop--1 E-5 (1953) 1954 SQ19 Tucano SQ19

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Aspects of Tukano /Tucano/ Culturet Cosmogony

by Marcos Fulop

121 [122] /Page 98 is blank./

/99/ Commissioned by the Dirección of the Instituto Colombiano de Antropología, we are initiating ethnographic studies among the natives of the Comisaría Especial del Vaupes. We have considered it convenient to begin the anthropological study of the cultures of this region with the Tukano /Tucano/ group.

114 [101] The material that is published below was gathered during our stay in the settlement of Guadalajara, on the Paca River, from June 13 to July 9, 1953. Our informant was Marcos Sierra, 124 and Manuel Sierra, the brother of the preceding, served as interpreter. 128 Owing to the short time of the investigation and to having consulted only one informant, we are not able to guarantee 772 the exactitude of the version of the Tukano cosmogony given by 772 769 Marcos Sierra. This cosmogony is repeated in the manner of a cult to the ancestors during the feasts of Dabukurí and Yuruparí.

105 [171] The Tukano culture is actually representative of the cultures of the tropical forests of South America. Their regimen of life is sedentary; they practice horticulture, and bitter yuca (1)

1. Manihot utilissima.

constitutes the basis of their alimentation, which is supplemented with products obtained by means of hunting and fishing; they are efficient in the construction and handling of river vessels; they use the hammock for a bed; they possess the art of ceramics and do not know metalurgy.

131 The Tukano Indians are found located on the lower Vaupés /Uaupés/ River, from the falls of Ipanoré to the outlet of the Vaupés into the Río Negro; on the Tiquié and Papurí /Papury/ rivers; and on small streams that empty into these three rivers.

105 /104 cont./
abduction, they practice the couvade, there is segregation of the woman during menstruation, there are initiation ceremonies for the boys who have reached puberty, and there is social stratification with castes.

177 [797] Since the arrival of the religious Missionary and the rubber worker in the region, two important phenomena have occurred. The most significant and most noticeable one is the rapid incorporation and diffusion of occidental material culture. The aluminum pot has replaced the pottery bowl, trousers have replaced the loincloth, the cotton dress has taken the place of the tree-bark skirt, hunting is no longer done with bow and arrow, but with a shotgun, and fishing is more often done with the fishhook than with the trap.

[182] [797] [584] [801] [595] [178] In the field of spiritual culture the influence of occidental culture has been more subtle and not so rapidly accepted. It is certain that the system of social organization is suffering a process of disintegration; the Indian who wishes to have a woman must be willing to settle in a mission, because the Missionaries have shrewdly gathered together all the women of marriageable age and have taken them to the Missions; the kinship terms no longer correspond to the present system; very few Indians still practice polyandry; but in spite of all this evidence, an adult Tukano Indian of today has not stopped thinking according to the typical Tukano mental processes. For example, Manuel Sierra, our interpreter, in spite of having lived for four consecutive years with his wife in the Departamento del Tolima, in Central Colombia, and in spite of having left the Vaupés at 17 years of age, still has the /105/ conviction that having eaten fish after the birth of his son without a Tukano shaman's having "blown" the food beforehand was the cause of the appearance of ulcers on his legs.

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773 177 [128] [114] The Tukano cosmogony presented below shows clearly the phenomenon of the transculturation. The short time available for this first journey of contact with Tukano culture did not permit us to check this cosmogony with other informants. Our informant, Marcos Sierra, is a shaman in the settlement of Guadalajara, on the Paca River.

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4: Silva--1 M-4,5 (1947-1958) 1962 SQ19 Tucano SQ19

/Pages 1-4 are title pages./

/5/ An Explanation

• 128 I am going to say that this is an anonymous book. Because it does not bear the name of its principal collaborators. The name that heads these studies is only an endorsement. There fell upon us personally little more than the responsibility of the editing, as we assumed the fatiguing labors of this. The true authors, or at least the principal collaborators, are the well-deserving Missionaries who for several decades have been toiling in the midst of the almost inhospitable forest of Amazonia, in the desire to incorporate the poor forest dwellers into the Brazilian and Christian civilization.

*101 The title demands an explanation. As will be seen in going through the pages, the basin of the Uaupés, including its two principal tributaries, the Tiquié and the Papuri /Papury/, is populated by numerous human groups, which are commonly known as Tribes, with different demographic density. Somatic and linguistic differences, sometimes quite noticeable, proclaim diverse ethnic origins. Nevertheless, proximity and trade, which, in a destructive action of centuries, did not succeed in grinding away those differences, did bring about a fusion in the customs. The same standard /given in English/ or pattern of life that is observed in a povoado /populated place/ on the lower Uaupés is found at the headwaters of the Papuri or the Tiquié and their small tributaries. As we travel along the rivers, the name of the tribe changes, one finds different physiognomic types, speaking very different idioms, although living in malocas /communal houses/ similarly constructed, eating the same foods, performing the same tasks, entertaining themselves the same way; one observes, finally, perfect identity in the way of laughing and gesticulating. We are, then, looking at one and the same cultural group. We can thus take in conjunction those 20 or more tribes toward whose civilization and Christianization the activities of the Filhos de S. João Bosco /Sons of Saint John Bosco/ have been directed since 1916, led

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128 Our task, of editing, in comparison with that of Koch G., was greatly facilitated. There fell to us the intellectual, patriotic, and religious pleasure of four excursions through the vast and laborious field of the Apostolado Salesiano no Amazonas /Salesian Apostolate in Amazonas/ and of admiring the work of patriotism and evangelical charity that the Filhos de Dom Bosco are achieving there. And benefiting ourselves by means of their company, their knowledge of the native idioms (3),

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> 3. Besides having already found numerous Indians with whom we could communicate perfectly in the language of our native country, because they had learned Portuguese in the schools of the Missions.

the prestige that they enjoy, not only among the natives who profit from their material and moral assistance, but even among the others who only know them by repute, we start collecting
114 the precious data of their observations and experience. The
123 ethnographic material contained in these pages could be
124 collected in a relatively short period, although triple that of Grünberg. Nevertheless they describe an existence in the closest possible contact with the forest dwellers: living in their maloca, attending their festivities, listening to them during their long chats among themselves, and entertaining themselves in amiable conversation with them, participating in their joys and their sorrows, observing them in their work, admiring their abilities, using their services, curing their illnesses, probing their spirit, illustrating their intelligence in long years of education, illuminating their soul with religious truths, now and then seeing those minds unexpectedly open in flashes that reveal, through a charming ingenuousness, an internal world never dreamed of. One understands an environment by living in it; and the environment can explain to us a mentality.

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3. Ethnographic Information from the Eighteenth Century

128 In the three eighteenth-century sources known, and cited by us, we find very little ethnographic information about the tribes of the basin of the Uaupés that we have studied. Without much inconvenience, then, they can be copied, and we do it for the greater convenience of the readers of these studies.

103 a. In the "Roteiro" we read: -- No. 184. "The true name of the Uaupé River is Ucayari, which, in the idiom of the Manáos and Barez Indians, means -- River of white water; but, since the heathen who inhabits the main trunk of the Ucayari is of the Uaupé nation, the other Indians attributed to him the same name, which the Whites translate into Goaupé (it is the same one that Condamine calls Yaquiri (in the Mapa) and Quiquiari (in the Diario)" /the final parenthesis is missing/.

133 /22/ 185. "Five days of travel along the southern bank the Tiquié disembogues. At a distance of three more days of travel it has a great cataract called Ipanoré ... Three more [135] days the mouth of the river Capuri on the southern bank. In the Tiquié River in the year of 1749 were found stones that, after being examined and melted, appeared to be of silver. By this river and by the Capuri one can go to the Apuapari (Apapóris), which empties on the northern bank of the Japurá, as was said: passing from the sources of that one to the Yeyá or Uayá River, which empties into the eastern branch of the Apuapari."

*101 186. "On the river Ucayari and on those that are collateral to it live Indians of the nations Uaupé, Cocuana, Quereruri, Uanana, Cubeuana, Burenarí, Mamangá, Panenuá and others. 304 The heathen of the Uaupé nation has a small orifice between 171 the cartilage and the lower extremity of the ears; and another on the lower lip between the beard and the upper extremity of 301 the same lip. On the chest he wears a solid white stone, well [554] polished, cylindrical in shape and an inch in diameter, fixed at the neck with string and thread introduced through a small

/25/ 5. Difficulties of Identification

*101 127 128

The deciphering of the nomenclature of the indigenous tribes presents great difficulties, even limiting them to the human groups of the Uaupés and tributaries.

Such difficulty has various causes:

1st. -- We must first indicate, not only the possibility, but the real existence of typographical errors. For example, the important tribe Taryana, of the Arwake branch, which is located in various povoados of the Brazilian middle Uaupés, from Araríi-pirá to Periquito, is called Tariarana in the "Roteiro" of Padre Noronha; in the "Diarios" of the ouvidor /auditor/ Sampaio and of Rodrigues Ferreira, respectively, Taryana and Caryana; and on the apostolic maps of Frei Gregório, Itariana and Itatiana.

2nd. -- The ancient sources that can be of help to us carry secondhand or more remote information, the exactitude of which sometimes perplexes us, we who know how arduous it is to obtain full clarifications from the side of the natives. And many of the informants for those first explorers were necessarily Indians.

3rd. -- The above difficulty, understandably, will be increased even more because of the bad pronunciation of the natives; or perhaps because of phonetic differences or even because of deficiency of sound in their languages. The tribe called Hanẽrã̄ in its own idiom, and which inhabits the headwaters of the Tiquié, is called Panẽrõã́ by the Tukanos, and Panẽnõã́ by the Tuyuka. This divergence becomes very understandable when we reveal that its language is of the Tukano family, but the words that start with the phoneme p in Tukano begin with the aspirated sound h in Hanẽrã̄. For example, father in Tukano is paxkõ, and in Hanẽrã̄, hakõ; mother in Tukano, paxkó, and in Hanẽrã̄, hakó.

*[192]

5: Goldman E-5 (1939-1940) 1963
SQ19 Tucano SQ19
CUBEO

[P. v,i]

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